

BLACKFRIARS

CORRESPONDENCE

THE LAYMAN AND SOCIETY

To the Editor of BLACKFRIARS

SIR,—Will you permit me a small correction of Monsieur Gilson's observation in your last issue, viz. that "*Ad Lucem* has nothing to do with the so-called *Laicate* of Dr. Zacharias" (*cf.* my article "The Layman and Society" of last December)?

While this is so actually, nobody could have made this statement last September (when my article was written): a complete change in the constitution of *Ad Lucem* was in fact only made December last and confirmed by a General Meeting held in March of this year—since when a number of the early members of *Ad Lucem* have had to give up their membership in it.

I hasten to add that this separation was made in perfect friendliness and loyalty on both sides, but also in full recognition that *Ad Lucem*, as now re-constituted, represents but one of several alternatives, all of which it had tried to embrace during the first years of its existence.

I can therefore not admit that my reference to *Ad Lucem* was, at the time, as "completely mistaken" a one as Prof. Gilson tries to make out, though I am grateful to him for having relieved me of the necessity of explaining to your readers that the position of *Ad Lucem* no longer corresponds to the idea of a *laicate*, as adumbrated at St. Gallen last August.

I am, sir,

Yours, etc.,

H. C. E. ZACHARIAS.

Foyer St. Justin,
Fribourg (Switzerland).

REUNION

To the Editor of BLACKFRIARS

SIR,—Were Fr. Farrell content to dissent from some particular interpretation of present tendencies within Anglicanism or from some particular "approach to reunion," it would be unpardonable to prolong what threatens to become a tedious and interminable duologue. But his reflections on reunion are not restricted to criticism of some suggested *means* to reunion, nor even of such tentative formulas as "uniat principle" or "reunion without absorption." He objects to reunion *tout court*—the very word and the idea it conveys—and represents it as something to which the Roman Church is indifferent if not hostile. The impli-